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REV. JUSTUS DOOLITTLE, EDITOR.

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FOOCHOW WEATHER TABLE FOR AUGUST 1870, BY A. W. C. R.

THERMOMETER.								BAROMETER.		REMARKS.*
Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.	
		Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.			
1	90	77	85	79.5	11	...	...	30.055	.....	Fine Ra. C.
2	93	76.5	85.5	80.5	10	91	84	13.5	29.925	Fine
3	94	79.5	90	82	17.5	83.5	79	9	29.960	940
4	94	78	87	81	12	93	86	14.5	30.010	Fine: fr. 1 p.m. C. T. & L.
5	94	78.5	89	82.5	13	93	86	15	030	925
6	94.5	77.5	...	...	...	92	85	15.5	.....	925
7	...	...	...	...	...	...	...	.....	.....	...
8	94.5	77	...	...	...	...	...	.....	.....	...
9	94	...	88	83	10	...	...	29.945	.....	Fine: fr. 1 p.m. T. & R.
10	90.5	76.5	...	...	...	81	79.5	5	.....	29.895
11	89	75.5	84.5	78.5	12	86	79.5	13	29.965	880
12	89	76.5	83.5	77	12.5	...	...	...	30.005	.....
13	...	74.5	84.5	73	23	...	...	...	140	.....
14	88.5	74	...	...	...	84.5	77.5	14	.....	29.940
15	85.5	75.5	79.5	73.5	12	83	71.5	23	30.110	30.050
16	85.5	70	...	...	...	83	73	19	.....	170
17	85	74.5	81	74	14	82.5	75	15.5	30.255	180
18	85	75	81	74	13.5	79	77	5	240	180
19	85	78	79	77.5	5	83	79.5	6.5	200	090
20	85	73.5	82	79	6.5	79.5	78	2.5	155	075
21	88	74	81	80	8	83	80	5.5	085	.....
22	87	74	82	79	5.5	86.5	81.5	10.5	070	29.975
23	88.5	75	82	79	6	87	80.5	13.5	130	30.030
24	89	73	83	79.5	7	89	81.5	15	230	110
25	89	75.5	85	79	11.5	88	82.5	11.5	280	180
26	90	76.5	86.5	80	13.5	88.5	81.5	14	260	155
27	90	76	86.5	79	15	88.5	80	15.5	280	160
28	90.5	75.5	...	...	...	...	...	.....	.....	.....
29	90	...	84	78.5	11.5	88	79	17.5	345	225
30	89	76	85	78	14	85	79.5	11	290	155
31	89.5	76	85.5	79	12.5	88	78.5	19	260	130

NOTE.—The instruments that I employ are, (1) A maximum registering thermometer, (2) A Spirit minimum registering thermometer, (3) A standard wet and dry bulb (metallic) thermometer, (4) A very fine Aneroid, made specially for me. All made by Negretti & Zambra. I may remark that the maximum thermometer agrees exactly with the standard; but the minimum is about 2 degrees lower than the standard.

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.

FU-SANG, OR WHO DISCOVERED AMERICA?

BY E. BRETSCHNEIDER, ESQ. M. D.

In the May number of the CHINESE RECORDER there is an article, reproduced from the Gentleman's Magazine, in which it is sought to be proved that the Chinese had discovered America as early as 500 A. D. Simultaneous with this there appears in Notes and Queries (Vol. IV. p. 19) a short notice on the same subject, in which it is desired "to collect and publish all notices concerning Fu-sang," by which name the Chinese at that time, are said to have called the newly discovered America.

This supposed discovery of America by Buddhist priests has already been the subject of remarks in Notes and Queries (Vol. III p. 58, 78.) Moreover this is no new view. The first who advanced this hypothesis, was the well known French Sinologue Deguignes. Vide his: *Recherches sur les navigations des Chinois du côté de l'Amérique, et sur plusieurs peuples situés à l'extrémité orientale de l'Asie* (Mém. de l'Acad. des Inscriptions &c., vol. XXVIII p. 505-526). Klaproth in his work: *Annales des Empereurs du Japon*, 1834. p. IV, has already pointed out the mistakes, into which Deguignes has fallen.—Mr. Taravey published two brochures in 1844 on the same subject.

L'Amérique sous le nom de pays de Fu-sang, a-t-elle été connue en Asie dès le 5^me siècle de notre ère dans les grandes annales de la Chine?

The other brochure is entitled: *L'Amérique sous le nom de Fu-sang. Nouvelles preuves que le pays de Fu-sang est l'Amérique*. I have not read these dissertations. They are quoted by Andreae and Geiger 1864 in the *Bibliotheca Sinologica*. I am also equally unacquainted with the article of Mr.

Neumann * on this subject, which is cited in Notes and Queries Vol. III p. 58. I believe however that the Chinese notices about Fu-sang are all derived from one and the same source and each and all rest upon the statements of a lying Buddhist priest 慧深 Hui-shên, who asserts, that he was in Fu-sang. His stories are found in the history of the Liang Dynasty (502-556 A. D.) 梁書 Chap. 54, and are reproduced by Ma-tuan-lin and in other historical works.

The history of the Liang Dynasty refers in the same Chapter in which Fu-sang is spoken of, to a number of countries, chiefly Islands, which must be placed in the same Category as Fu-sang, that is to say, the intelligence regarding these countries rests upon rumors and fables. In order to be able properly to estimate the accounts relating to Fu-sang, I shall refer shortly to these countries. The historian of the Liang Dynasty speaks first of the land of the dwarfs, 侏儒國 Chu-ju-kuo, lying to the South of Japan. Here probably the Islands of Lew-chew are meant, whose inhabitants are really of little stature. These accounts regarding the dwarfs are reproduced from the history of the posterior Han. The Chinese first became acquainted in the year 605 A. D. with the Lew-chew Island (琉球.) The lands of the naked men, 裸國 Lo-kuo, and the blacktoothed men, 黑齒 Hei-chi, were reached in a year by a sea voyage in a south easterly direction. The latter intelligence is also reproduced from the history of the Han and seems to be an allusion to the nations, which chew betel-nut. Ten thousand li S. W. from this is a country of islands inhabited by black, nasty people with white eyes. Their

* Since writing the above, I have learned with regret of the death of this eminent oriental scholar.

flesh is nevertheless very well tasted, and those, who sail thither, shoot them in order to eat them.—**文身** Wên-shên, the country in which the people tattoo themselves lies 7000 li N. E. from Japan. The inhabitants make large lines like ribs upon their bodies and especially upon their faces. By a stretch of the imagination we might suppose the North-American Red-Indians to be here meant. It is known however, that the Japanese have also the custom of tattooing themselves.

Lastly the country **大莫** Ta-han is mentioned as 5000 li East of the above. War is here unknown. According to this information we should look for Ta-han somewhere in the Pacific Ocean or still further East. The historians of the T'ang Dynasty 618-907, however, assign this land to a place in the middle of Siberia. The following is found in the **唐書** Chap 259^b.

The land Ta-han is rich in sheep and horses. These and likewise the men are of great stature. Hence the name Ta-han. At the lake **劍海** Kien-hai (Baikal according to Father Hyacinth,) the country Ta-han joins with the countries of **黠戛斯** Kie-kia-ssü and **黠** Kū. The first according to Klaproth (*Tableaux historiques de l'Asie*), and others were the Hakas, the ancestors of the present Kirghises, and dwelt in the present Siberian Government of Tomsk and Yenisey. They formed at the time of the T'ang Dynasty a powerful country. The country of the Kū is described as richly wooded. No grass, much moss **苔**. There are neither sheep nor horses. On this account stags are used as domestic animals and harnessed to carts (sledges). They are fed with moss. The people are clothed with stag skins. The Chinese historian adds to this, that the people of Ta-han

had no intercourse earlier with the Chinese. It was only in the first half of the 7th century that envoys from there came to the Chinese Court and brought sables and horses. According to the above, Ta-han must have been a country on the Lena and Yenisey rivers.

The above mentioned Buddhist priest Hui-shên, who arrived in China towards the end of the 5th century, relates:

The kingdom of **扶桑** Fu-sang lies 20,000 li East from Ta-han and directly East from China. The name of the country is derived from the tree of this name (Fu-sang,) which grows there in abundance. Its leaves resemble those of the tree **桐** T'ung. The young sprouts are like those of the bamboo and are eaten. The fruit resembles a pear and is of a red color. Cloth is made out of the bark and paper is also prepared from it. The houses are built of planks. There are no cities. Arms and war are unknown. There are two prisons in the country for light and confirmed criminals. Carts drawn by horses, oxen or stags are employed. The deer are their domestic animals like cows in China. A fermented drink is prepared from their milk. Mulberry trees exist and red pears which can be preserved for a whole year. Grapes thrive also. Silver and copper have no value there. There is no iron but plenty of copper. They possess writings. The inhabitants of Fu-sang were formerly ignorant of the Buddhist religion. Five priests from Ki-pin (Caboul) went there in 458 A. D. and carried with them the holy books and the faith. I pass over the wonderful descriptions which Hui-shên gives of the customs, clothing of the Sovereign, punishment &c., in Fu-sang, as unessential, for I believe that no conclusions can be drawn therefrom. The translation of these details are found in Klap-

roth's *Annales des Empereurs du Japon*, V.

The above is the Chinese intelligence about Fu-sang, which sprung out of the 5th century, and, I believe, the only information we possess. In later times, the Chinese poets who seem to be gifted with a much livelier imagination than some of our Savants, have further developed and richly embellished those reports with regard to the land of Fu-sang, and have made out of it a complete land of fables, where mulberry trees grow to a height of several thousand feet and where silkworms are found more than six feet in length. The statements about Fu-sang given by Mr. Léon de Rosny in his "*Variétés Orientales*" from a Japanese Encyclopedia are probably borrowed from the Chinese. I have not however read Mr. Rosny's work, (cf. *Notes and Queries*, Vol. IV p. 19.)

In order to place the credibility of the Buddhist priest Hui-shên in the proper light, I will yet mention what he further relates of his journeys. He asserts namely (*loco citato*), that there is a kingdom 1000 li East of Fu-sang, in which are no men but only women, whose bodies are completely covered with hair. When they wish to become pregnant, they bathe themselves in a certain river. The women have no mammae, but tufts of hair on the neck by means of which they suckle their children.

Upon these vague and incredible traditions of a Buddhist monk several European Savants have based the hypothesis, that the Chinese had discovered America 1300 years ago. Nevertheless, it appears to me, that these sinologues have not succeeded in robbing Columbus of the honour of having discovered America. They might have spared themselves the writing of such learned treatises on this subject. It appears to me that

the verdict passed upon the value of the information of the Buddhist monk Hui-shên by Father Hyacinth is the most correct. This well-known sinologue adds the following words merely, after the translation of the article Fu-sang out of the history of the Southern Dynasties. "Hui-shên appears to have been a consummate humbug" (cf. the people of Central Asia by F. Hyacinth.)

I cannot, indeed, understand what ground we have for believing that Fu-sang is America. We cannot lay great stress upon the asserted distance, more than 20,000 li East of China, for every one knows how very liberal the Chinese are with numbers. By tamed stags we can at all events only understand reindeer. But these are found as frequently in Asia as in America. Mention is also made of horses in Fu-sang. This does not agree at all with America, for it is well-known, that horses were first brought to America in the 16th century. Neumann appears to base his hypothesis on the assumption, that the tree Fu-sang is synonymous with the Mexican Aloë. Mr. Sampson has already refuted this error (*Notes and Queries*, Vol III p. 78.)

According to the description and drawings of the tree 扶桑 Fu-sang, given by the Chinese there is no doubt that it is a Malvacea. In Peking, the *Hibiscus Rosa sinensis* is designated by this name, while *Hibiscus syriacus* is here called 木槿 Mu-kin. These names seem to hold good for the whole of China. The description, which is given in the *Pun tsáo kang mu* of both plants (XXXVI p. 64 and 65.) admit of no doubt that by the tree Fu-sang which moreover carries the synonyms 佛桑 Fo-sang, 朱槿 Chu-kin, 赤槿 Chi kin, 日及 ji-ki) is to be understood *Hibiscus Rosa*

sinensis. It is also mentioned, that this tree has a likeness to the 木槿 Mu-kin (H. Syriacus.) Its leaves resemble the mulberry tree. Very good drawings of both kinds of Hibiscus are found in the 植物名

實圖考 Chi wu ming shi tu k'ao (XXXV p. 58 and 34.) The Buddhist Priest Hui-shên compares the tree Fu-sang with the tree t'ung 桐. Under this name the Chinese

denote different large-leaved trees. In the Chi wu ming shi tu k'ao (XXXIII p. 46.) the tree t'ung is represented with broadly ovate, cordate, entire great leaves and with great ovoid, acuminate fruits. Hoffmann and Schultes (Noms indigènes des plantes du Japon et de la Chine) have set down the tree t'ung as Paulownia imperialis. This agrees quite well with the Chinese drawing.

This tree t'ung must not be confounded with the 油桐 Yu-t'ung tree, (Synonyma 罌子桐 Ying-tsü-t'ung, 荏桐 Jên-t'ung,) from whose fruit is furnished the well-known and very poisonous oil 桐油 Tung-yu, which the Chinese employ as varnish and in painting. It should be Dryandra Cordata; according to others Elaeococca Verucosa. I have not seen the tree, but it is known, to occur very abundantly in Central China and especially on the Yang-tse-kiang. There is a Chinese description in the Pun-t'ao (XXXV p. 26) and a drawing of it in the Chi wu ming shi tu k'ao (XXXV p. 26.)

Finally there is a tree, which the Chinese call 梧桐 Wu-t'ung (synon. 櫟 chên). This tree has already been mentioned by Du Halde (Description de l'Empire Chinois,) as a curiosity; in which the seeds are found on the edges of the leaves. This phenomenon is also represented in the drawing in the Chi wu ming

&c., (XXXV 56.) Compare further the description in the Pun-t'ao (XXXV^a 25.) It is the Sterculia platanifolia, a beautiful tree with large leaves lobed so as to resemble a hand, which is cultivated in the Buddhist temples near Peking. The Chinese are quite right in what they relate about the seeds. The seed follicles burst and acquire the form of coriaceous leaves, bearing the seeds upon their margin.

The leaves of all the trees just now mentioned, allow themselves to be compared, as is done by the Chinese, with these of Hibiscus or other plants of the Malvaceous family, but have not the slightest resemblance with the Mexican Aloë or Maquay tree (Agave Mexicana,) which has massive, spiny toothed, fleshy leaves. Mr. Hanlay (CHINESE RECORDER, Vol. II p. 345) of San Francisco, can not therefore succeed in proving that the Buddhist Priest Hui-shên has understood by Fu-sang the Mexican Aloë.

Finally, I have to mention a tree, which, as regards its appearance, and usefulness corresponds pretty much, with the description given by Hui-shên of the Fu-sang tree. I am speaking of the useful tree Broussonetia papyrifera, which grows wild in the temperate parts of Asia, especially in China, Japan, Corea, Manchuria &c., and is besides found on the islands of the Pacific, while as far as I know, it does not occur in America. The leaves of this tree are remarkable for their varying very much in shape. The same tree produces at once very large and quite small leaves. They are sometimes entire, sometimes many lobed. The fruit is round, of a deep scarlet colour and pulpy. It is a well-known fact, that in the parts where this tree grows, its bark is used for the making of paper and the manufacturing of clothing material. From ancient times it has been known to

the Chinese under the name of 楮 *Ch'u*, (synonyma: 穀 *Kou*, 穀桑 *Kou-sang*, 構樹 *Kou-shu*, cf. *Pun-t'sao Kang-anu* XXXVI 10). An excellent engraving of the tree is found in the *Chi wu ming shi tu k'ao* XXXIII 57. Hui-shên, in his botanical diagnosis, perhaps made a mistake with regard to the *Fu-sang* tree, and confounded *Broussonetia* with *Hibiscus*.

Just as little as the Mexican *Aloë*, does the nonexistence of iron in the country *Fu-sang* prove that America is to be understood, for there were many countries in ancient times, which possessed copper, but where the art of working iron was unknown. The Chinese report also, that the natives of the *Lew-chew* island did not possess iron but only copper.

Mr. Hanlay (l. c.) appears to have received the discovery of America by the Chinese with the greatest enthusiasm. Perhaps I have furnished him, by means of the above notice, about the kingdom of women, which Hui-shên visited, a new proof for his view of the case. *Fu-sang* lies according to Hui-shên directly East from China more than 20,000 li, thus about the situation of San Francisco at the present day. The celebrated women's kingdom lies 1,000 li still further towards the East, thus about the country of Salt Lake City, where at the present day the Mormons are found, which, if not a women's country is nevertheless a country of many women and where—to the disgrace of the United States—prostitution is carried on under the mask of the Christian religion.

I do not agree with Mr. Sampson (*Notes and Queries* Vol. III p. 79) in supposing that *Fu-sang* must be identified with Japan, 日本, *jipên*, the land where the sun rises; for Japan has been well known to

the Chinese since several centuries before our era, under another name. I avail myself of this opportunity to add a few words about the earliest accounts, which the Chinese have on Japan. This country was primitively known to them under the name

倭 *Wo*, which occurs for the first time in the history of the posterior Han 25-221 後漢書 Chapter 115. I cannot afford to give here a translation of the whole article, and shall therefore only touch upon some of the most important points. The kingdom 倭 *Wo*, it is said, is situated on a group of islands in the great sea, S.E. of 韓 *Han* (in the South-western part of Korea) and is composed of about a hundred principalities. Since the conquest of 朝鮮 *Chao-sien* (Korea) by the Emperor Wu-ti, 108 B. C. about 30 of these principalities entered into relations with China. The most powerful of the rulers has his capital in 邪馬臺 *Ye-ma-t'ai*. It is mentioned, that neither tigers and leopards, nor oxen, horses, sheep and magpies exist. As far as I know this last remark is not true at present, at least as far as horses and oxen are concerned; it is true however that sheep cannot thrive in Japan, and the attempts of Europeans to acclimatize them have been until now unsuccessful.

In the reign of Kuang-wu (A. D. 25-58) envoys came from 倭奴 *Wo-nu* with presents to the Chinese Court. They stated that their country was the southernmost of the kingdom.

The history of the Sui dynasty 589-618 隋書 Chapter 81, gives also the name *Wo* to Japan, and contains an extensive article on this country. The chief place of the kingdom is called here 邪摩堆 *Ye-mi-sui*.

The name 日本 Ji-pên is given to Japan by Chinese historians for the first time towards the end of the 7th century. I entertained until now, the opinion, that the Japanese, who as everybody knows, use these same signs for the name of their country, but pronounce them "Nippon"—had borrowed this name together with the art of writing* from China. For Japan could appear only to the Chinese (or any other people on the continent of Asia) as the country, where the sun rises. This however does not seem to be the case according to information derived from Chinese sources. In the History of the T'ang Dynasty 618-907, 唐書, chap. 259^a, Japan is at first described under the ancient name Wo. Then follows the description of the kingdom 日本 Ji-pên, of which the following is said. "Ji-pên is of the same origin as Wo. It lies on the boundaries of the sun (在日邊), therefore the name." It is also related, that the name Wo was changed by the Japanese for the reason that they found it unharmonious; others say, that Ji-pên was formerly a small state, and that Wo in later time was incorporated in Ji-pên. The people, who came from Ji-pên to the court boasted of the power of their country, but the Chinese did not put faith in their words. They told that this kingdom extended 1000 li in all directions, and that it was bordered on the West and South by the great Sea, and on the North and East by high mountains. Beyond the mountains live the 毛人 Mao-jen, the hairy men. This beyond doubt refers to the Aïnos, well known for being hairy in appearance.

The above information removes all doubts as to the Japanese origin of the name Ji-pên, and the use of it at first for the designation of the largest of the islands, and afterwards as the name of the whole empire. Ye-ma-t'ai, as the Chinese called the chief town of Japan, seems to designate the province Yamato, in which the Emperors had their residence in ancient times. It is difficult to say anything of the origin of the name 倭 Wo. It is probable, that the Chinese invented it, and that the Japanese afterwards adopted it. I find in a Japanese historical map of Japan, 本朝崑古沿革圖說, the characters 大倭 as designating the province of Yamato. This province is designated by these characters on all the historical maps up to the beginning of the 8th century, whereas on the modern maps that province is called 大和 Ta-ho.

Allow me to observe also in relation to the above mentioned country of Women, that in the history of the posterior Han a 女王國 Nü-wang-kuo, a country of women is spoken of in the southern part of Japan. This statement is confirmed by the Japanese Annals. (Cf. Klaproth Ann. d. Empereurs d. Japon p. 13.) The Japanese call this country Atsouma.

The land Ta-han, according to the foregoing observations, must have been a country in Siberia. Fu-sang is said to lie to the east of Ta-han. Supposing then, that a country Fu-sang really existed, and was not an invention of a Buddhist monk, it does not necessarily follow, that it is to be sought on the other side of the ocean. Let me here observe, that this monk mentions in no place in his account, of having passed over a great Sea. Klaproth, in assuming,

* The Chinese writing was introduced in Japan A. D. 280, Buddhism A. D. 552. (Cf. Klaproth. Annales des Empereurs du Japon, IX and p. 29).

that Fu-sang is meant for the island of Saghalien, is, I believe, more near to the truth than the other sinologues.

In Notes and Queries (Vol. IV p. 19) there is a passage cited out of the Liang-ssü-kung-ki, that the kingdom of Fu-sang had sent envoys to China. That would of course prove that the so called country of Fu-sang had political intercourse with China, but it makes it still more unlikely, that America was here meant. We will therefore in the meantime still consider Fu-sang as a "terra incognita nec non dubia," and bestow upon Mr. Burlingame the double honor of having been the first American Ambassador at the Chinese Court, and the first Chinese Ambassador in America.

The contradictory fancies about China, that originate in the brains of European literati, are truly astonishing. Some maintain, that the Chinese discovered America 1300 years ago, while a well-known learned Frenchman, Count Gobineau, has some years ago asserted that the Chinese have immigrated from America. In his: *Essai sur l'inégalité des races humaines*, Vol. II p. 242, Count Gobineau says: "D'ou venaient ces peuples jaunes? Du grand continent d'Amérique. C'est la réponse de la physiologie comme de la linguistique."

All these unfounded hypotheses have much the same value as the supposed discovery of America by the Chinese.

PEKING, 13th June 1870.

CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

CHAPTER III.

Medical Divinities and Divinities in Medical Temples.

(Concluded.)

The next shrine is devoted to *Kwan-yin* 觀音 or the goddess of mercy. She is worshipped on the nineteenth day of the second, sixth and ninth months. The first is said to indicate her birth; the second, her coming across the sea, and in Fuhkien it is said that she is specially worshipped at this time. The latter period probably indicates the time when she attained to the state of a *Pusah*. Her duties are to protect the people, give peace and send children. In this latter capacity she is known as *Sung-tse-kwan-yin* 送子觀音, and is represented with a child in her arms. Another of her titles is *Chieu-ku-kwan-yin* 救苦觀音. She is seated on a lotus flower with the cap known as *Kwan-yin-t'eu* 觀音兜 on her head. She holds a bottle in her hand, which contains clear water, with branches of the Yang 楊樹 and Lieu 柳 (willow) trees in it. This water is called *Kan-lu* 甘露, and when scattered towards heaven and upon earth can blot out sins.

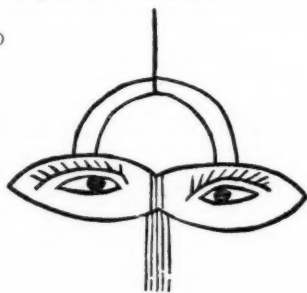
The goddess is said here to have sprung from the *Nun-hai* 海南 or southern sea and to have become a *Pusah* at a mountain called *Lo-chieh-shan* 落茄山. On the top of this mountain there is a *Tse-chu-lin* or purple coloured grove of bamboos and a temple dedicated to her. On the fifteenth of the seventh month there is a *Kwan-yin* called *a-lan* 魚藍 worshipped. Other names given to her are *Po-i* 白衣 and *Tao-tso* 倒坐 because she sits facing the North. A house on the south side of a street or lane so situated, is also thus termed. Vegetables and fruit only are offered to this

divinity. To the small-pox goddess, meats may be presented, although the former are the most common to all the idols.

In the next compartment are three divinities *Yen-kuang* 眼光, *Tien-hsien* 天仙, and *Tse-tsun-niang-niang* 子孫娘娘. The former is the eye goddess. Praying or burning incense to her cures all sorts of ophthalmiae. She holds an immense eye in her hand. After recovery, eyes made of paper or silk are brought and hung up before the divinity. (1) Upon the paper ones is the prayer for peace during the four seasons. (2) (See illustrations.)

There is a little shop in the temple where incense and articles suitable for presentation to the gods are sold, and judging from the huge piles of paper eyes, clay groups of female dogs with pups etc, etc, the trade must be a lucrative one. Visitors are allowed to appropriate an indefinite number of these articles from the shrines of the divinities in order, I suppose, to make room for the ever increasing collection.

(1)



(2)



Tien-hsien occupies the centre. She looks favorably upon mankind and gives peace to men, women and children.

Tse-tsun 子孫 superintends the conception and birth of children. She is called as her name implies, the goddess of children and grandchildren. Her husband called *Tse-tsun-ye* was *Wên-wang* 文王, whose son was the first Emperor of the Chao dynasty, known in history as *Wu-wang* 武王. 1122 B.C. He is said to have had one hundred children, the emperor being the second son. She occupies a still more conspicuous and important position in the *Tung-yeh* temple already referred to. Her hall is on the west side in the centre of the 36 judicatories 司 of that side. On each side are two attendants carrying bagfuls of babies whose heads are just seen peeping through the sacs. Parents who have not had children, perform *Hsiu-yuen* 許願, that is praying to her and promising if they should have children they will give the goddess a silk robe to cover her, a cap, shoes, burn incense etc. If they should be favoured with such blessings from the *niang-niang* they are careful to present the promised articles. In visiting her hall for this purpose, women choose the handsomest of the numerous clay or porcelain children that surround the goddess and fasten a padlock to it made of brass cash, or they tie the usual piece of red cord worn in the queue of children to it. The little figure is either allowed to remain in the hall, or it is taken home. After the birth of the child, two figures are sent to the temple, made of paper, mud, porcelain or silver as a sort of exchange for the living one which the goddess has granted them, and as a thank offering. This accounts for the extraordinary number of such figures in this hall. Close by, there is a hideous demon, with green eyes, red eyebrows, shoes of tiger's skin and a stick with nails at the head of it for beating persons, resembling wolf's

teeth. He is the inferior attendant of the other two servants, and carries babies on his shoulder and is called Siau-wei 小鬼. The priests use this hideous figure for the purpose of extorting more money and presents from the deluded votaries. The hall is much frequented and altogether the scene is very lively—children at all ages, in all attitudes and engaged in all manner of play and work. The shelves are literally crowded with clay images. On the left side sits her husband and between them is a large suspended brass cash, with the usual square hole in it. In the *Yao-wang-miao* there is a large wooden cash with a bell in the hole and with two small cash below it. On the cash are the characters *Chieu-tse-chin-t'sien* 求子金錢. (See illustration 3.) It is a useful exercise for those desirous of children or wealth and with plenty of cash, to try and put the cash through the hole or strike the bell. The money spent in this diversion falls to the temple. She is surrounded, frequently, by clay figures of a bitch with her pups, which have been presented to the goddess in cases of difficult parturition. The same practice will be noted below regarding the treatment of favorite dogs. Tse-tsun is usually accompanied by two persons known as Sung-sheng and Tsui-sheng. The former takes charge of the sending of the babies to their future home, the latter hastens labour. Women fear pain and delay at such periods and consequently in the absence of any method whatever to quicken labour or assist nature, Tsui-sheng is

(3)



had recourse to. These goddesses are not classic. The common people have come to believe in them from story books of the Taoists and Buddhists called 封神演義, Feng-shen-yen-i, 搜神記, Sou-shen-chi, 神仙傳, Shen-hsien-chwen 仙佛奇踪 Hsien-foh-chi-tsung, which contain a rich legendary collection relating to the national gods, demigods, heroes and great men, and to which the reader is referred for further information.

In the Po-yün-kwan there is likewise a hall to this lady. She occupies the next shrine, *Tien-hsien* the centre and *Yen-kwang* the East. At the sides of the hall are the *Wa-wa-shan* 娃娃山 or mountains of children, with *Sung-tse-niang-niang* and *Lang-chiün* as attendants. The eight genii or immortals also occupy a place here arranged on each side. *Chang-hsien* 張仙 is here with his bow shooting the *Tien-kew* 天狗 or heavenly dog. He prevents it from eating children. Children born on the days of the dog (a star), are sure to be eaten by this animal, and so this immortal prevents such a catastrophe by shooting him. This story is said to have originated in the Sung dynasty. After the death of *Meng-chang* 孟昶 of the *Hsi-su* 西蜀 state, which along with other small principalities was merged in the Sung, his wife, known as *Hwa-jui-fu-jen* 花蕊夫人 became concubine to Sung-tai-su 宋太祖. She had a likeness of her husband hung up in her apartment to which she was wont to burn incense and pay respect. The Emperor on learning this, requested to know who he was, but the widow not daring to acknowledge him, replied that it was *Chang-hsien* who sent, protected, and gave peace to children by shooting the heavenly dog. The death of children, as well as eclipses of the sun and moon, were supposed to be caused by this animal in the heavens. The Emperor heard her gladly and ordered

him ever afterwards to be worshipped. He stands with a bow, a ball of earth and children surrounding him, in the attitude of shooting. Parents believe that by paying respect to *Chang*, the lives of their offspring will be preserved and lengthened. In the family, he has a stand on a little shelf over the K'ang, or earth bed platform, and the dog is pictured as bleeding from the tongue, having been shot by *Chang* and thus prevented from destroying the lives of the children.

Besides these shrines in the gallery of the *Yao-wang-miau* containing these goddesses, there is a *Niang-niang-tien* in the same temple. This is the west side house of the second court. The following are the nine divinities there.*

There is also a special *Tien* at the *Tung-yoh-miau* for these nine ladies. They are there named as follows. They have also waiting maids in attendance.†

The above Taoist temple was built in the Yuen dynasty (A. D. 1314); completely repaired in 1701, and again in 1761. Tablets have been erected by

both the Emperors, Kanghi and Kienlung. The temple is very rich in images and the gods are said to be beautifully fashioned. The best of them were constructed by a celebrated idol maker *To-ni-chiang* 埒泥匠 in the Ming dynasty. At first he refused to execute them, his trade being in such a flourishing condition that he could afford to refuse all comers. He fell sick soon after and become insane. This was judged a punishment from the gods who had the superintendence of the temple. One day he requested to have a cart hired and to be taken to the temple and just as he entered the door of the building he became suddenly quite well. He thereupon commenced the construction of the divinities. The most of the idols in this and the other temples of the capital are the workmanship of his hands. There is a lane in Peking called after him, Lieulan 劉鑾.

Besides the gods already mentioned accidentally in the temple, as being the counterpart of idols in the *Yao-wang-miau*, there is another divinity here not yet described, which deserves a brief notice in a paper of this subject and that is *Wên-chang* 文昌. According to the literati this name is applied to a constellation. In the astronomy of the Tsin dynasty, *Wên-chang* is said to be the six palaces or boards of heaven stars 天之六府 *Tien-chi-lieu-fu* above *Ursa Major* or *Pei-teu* 北斗.

In the book known as *Wên-chang-hwa-shu* 文昌化書, where he gives his supposed autobiography, he says his name is *Chang* and that he came from *Kwei-chi-shan-yin* 會稽山陰 in *Chau-hsing-fu* 紹興府 in the province of Che-kiang. He was born during the reign of the first Emperor of the *Chau* dynasty, and in one of his successors 宣王 827 B. C. *Suen-wang* he received the title of *Hsiau-yeu* 孝友 filial friend. In the *Sung* dynasty

- * 1. Ju-mu-pu-ying 乳母哺嬰.
- 2. Ho-sheng (Tse-tsun) 和生.
- 3. Yen-kwang-hwei-chau-ming-mu 眼光惠
照明目.
- 4. Tien-hsien-hung-teh 天仙宏德.
- 5. U-teh-kwang 育德廣.
- 6. Sung-sheng 送生.
- 7. Shun-sheng (Tsu-sheng) 順生.
- 8. Yin-hsing 隱形.
- 9. Tung-sheng-teu-chen 通生痘疹.

- † 1. Sung-sheng-niang-niang 送生.
- 2. Pei-ku 培姑.
- 3. Tsu-sheng 催生.
- 4. Yen-kwang 眼光.
- 5. Tien-hsien 天仙.
- 6. Tse-tsun 子孫.
- 7. Ju-mu 乳母.
- 8. Pan-chen 癍疹.
- 9. Yin-meng 引蒙.

1196 A. D. he was styled Ti 帝, Emperor. According to the belief in metempsychosis, he has already been born into the world seven times. And this may account for another supposition that he is said to have been a person of the name of Chang-sün 張巡, a mandarin of the T'ang dynasty. He was governor of the city Sui-yang 睢陽 in Ho-nan. When the Mongols destroyed the wall and entered the city he was beheaded. Wên-chang was said afterwards to be this one. The epithet Wên-chang is said to have been given to him by U Hwang. He is said to have written the book called *Yin-chih-wen* 陰騭文. He was accustomed to ride a mule according to popular superstition; others rode horses and probably from this source arose the common practice of great officials and literary persons riding mules. Certain it is that such animals are now used by the highest officials—on account of their greater respectability and comfort (?). Even in Peking a cart drawn by a horse for the conveyance of passengers is undignified. There are supposed to be wild mules of great speed. Wên-chang's mule is of brass and was made in the Ming dynasty. It is properly not a mule but a fabulous animal called T'o 特, with cloven feet resembling the cow, with the tail of a horse and the face of a mule. On his forehead is an embryotic horn which projects under the skin but does not protrude. Many of the Buddhist and Taoist divinities possess a similar protuberance. Almost all animals are supposed capable of producing hybrid animals. These fabulous animals have all received names. The worshippers of Wên-chang have erected an immense number of tablets to him—so much so that the walls and roof are literally covered with them. His votaries have since added an additional mule of wood, which like the brass mule, also receives a share of the attentions of the sick. The brass animal is quite burnished with the rubbings of the poor people in search of

health. Whatever may be the affected part, the corresponding part of the animal is rubbed.

The last medical divinity we shall mention is "Ur-lang 二郎 a sort of veterinary god here. He has numerous little temples erected to him in this city. He was said to be able to take, hold and kill all sorts of reptiles, venomous and fierce animals. He was assisted in his daring feats of seizing animals by a dog. Popular superstition ascribes to him the power of lifting and removing mountains, and keeping up with the sun. Report says he was assisted by six brothers. He is worshipped by those who are desirous of assistance, and strength in the execution of any task. He is sometimes mixed up in the popular mind with Sū-chan-yen 許真人, a Kiang-se hero, who cured that province of an inundation and who had six brothers, and the legend regarding him is transferred to *Ur-lang*. Another legend gives it that his name was Li 李 the son of Li-ping 李冰 who held the post of Tai-shen 太守 or prefect of the place called Su-chuen 蜀郡 in Szechuen. The father had the power of transforming himself into a cow in which condition he entered the water and fought unsuccessfully, however, against the animal known as *Chiau* 蛟 a sort of Unicorn. His son, was afterwards more fortunate, and on this account temples were everywhere erected to him. This is the demigod who is pictured as *Ur-lang* and who possessed prodigious power. Some represent that his temples were afterwards dedicated to the eunuch about to be referred to; others that the temples of the latter became those of the former, for the reason to be stated.

In the Ming dynasty in the reign Hsi-tsung 1621 A. D. there was a celebrated eunuch called *Wei-chung-hsien* 魏忠賢. He exercised great powers, appropriated to himself the title of 9000 years, (the Emperor being Wan-sui 10000 and the Empress 1000).

All stood in such dread of him that they paid him the same honours that they usually gave to Confucius. Opposite, or near, every Confucian temple was a small temple to this eunuch. When the brother of the above Emperor came to the throne, things were entirely changed and this eunuch was beheaded, his followers and partisans were threatened with prosecution and to save themselves, the temples of this eunuch were transferred to *Urh-lang* and called by his name. He sits there with a yellow coat and a golden cap after the manner of the eunuchs of that period. Close to him is the dog, also clothed in yellow and surrounded by an innumerable number of clay figures of dogs. These are considered as substitutes for the dogs which have been cured or born through the efficacy of *Urh-lang*. There is in the *Tung-yoh-miau* an *Urh-liang-shen*. During the first few days of the year, the Chinese resort to these temples of *Urh-lang* in great numbers to burn incense and bespeak the kind consideration of the god of dogs for their favorites during the ensuing year. In cases of canine sickness and difficult parturition the same sort of worship is performed to *Urh-lang* as to Tse-tsun. Clay figures of dogs, especially of the Peking type abound in these temples, which are given as thank offerings or exchanges for blessings received.

Medical Divinities concluded.

MARCO POLO AND IBN BATUTA IN FOOKIEN.

BY GEO. PHILLIPS ESQ.

Supplementary Paper.

At the close of my last paper upon Zaitun, I promised to say a few words concerning it under its modern name of Chin-cheo.

I will now do so, remarking by the way that I do not know of any traveller after Ibn Batuta making any mention of Zaitun.

The situation of the Port of Chin-cheo, like that of Zaitun cannot be fixed with certainty. I am of opinion that they were not far removed from each other, Zaitun being situated half a day's journey up the Chang-chow river (where the water was fresh,) and the place

called by the Portuguese Chin-cheo was probably nearer the entrance of the same river.

The great resemblance existing between the names Chin-cheo, and Chin-chew, make it imperative to say a few words whence the name Chin-cheo is derived, in order to prevent its being mistaken for the present Tseuen-chow locally called Chin-chew.

(1) Navarette speaking of Chang-chow-foo says: "It is a very famous town in China. All the Chinese who trade with Manila come from this district. On this account they are called Chin-cheos (and the town Chin-cheo and Chin-chew) by the Spaniards."

(2) The first Portuguese who in all probability visited this district was Jorge Mascarenhas, who had accompanied Andrade to China in 1517, and who, when off the Canton river, fell in with some Loo-choo junks, with which he sailed in company as far as the Fookien Province; he it appears having learnt from the Chinese who were in the habit of trading with the Portuguese in Malacca, a great deal concerning the celebrated Chang-chow-foo, or Chin-cheo, determined to pay a visit to his commercial friends in that city, and to see if there was a chance of establishing a trade there.

Whether any settlement was formed there at this time I cannot say.

Fernão Mendez Pinto informs us, that in 1541 when he with Antonio de Faria put into this port in search of one Cora Acem a famous pirate, a sworn enemy of the "Portugals," there were Five Portuguese ships lying there, from which they obtained thirty five men who were willing to cast in their lot with them. In one of the Bays not far Northward of Amoy they fell in with, and captured, this famous Pirate, but not without great loss to themselves.

When the Portuguese were expelled from Ningpo, which some historians say took place in 1542 and others in 1545, they were anxious to find a new market on the East Coast, and they pitched upon Chang-chow which was so far distant from Ningpo that the calamities which had befallen them there would not affect them in this new settlement.

The Public Officials at this place by reason of their private interest, winked at the permanent residence of the Portuguese among them.

The historians say that the Portuguese by means of bribes carried on a clandestine trade in this neighbourhood till 1549.

This privilege however was lost by the perpetration of a scandalous, and disgraceful act, as will be seen from the following.

It happened that one Aires Botelho, or Coelho de Souza, a Public functionary, on the death of a certain Armenian who had lived

(1) *Prévoit Histoire générale des voyages.* Dutch translation Vol. 8. p.167.

(2) This account of the Portuguese is taken from a small Pamphlet called *Historia de Macao* written by Jose Manoel de Carvalho e Souza, a Captain in the Portuguese Army, Macao, 1845.

some six or seven months among the Portuguese at Chin-cheo, took possession of his property which was about 3000 cruzados in value, consisting of Silks, Damasks, Perfumes, &c., and under the pretext of looking after the interests of the estate of the deceased, he seized also some other merchandize together with a sum of 800 cruzados, the property of two Chinese merchants.

These merchants laid their case before the Chinese Authorities, who to do them justice and likewise many others who had frequently complained of the conduct of the Portuguese, issued a Proclamation forbidding every one under the penalty of death to have dealings with these foreigners. Consequently seeing themselves thus dealt with, the Portuguese in revenge, set out for a village where they conducted themselves in such a manner that the whole neighbourhood rose en masse and fell upon them with unbridled fury. Sixteen days after this a guard was placed over them, and they were so severely dealt with that of the 13 ships they had in port, all were burnt, and of the 500 Portuguese who were settled in the country, 30 only escaped alive.

It may perhaps not be without interest to give the account of the establishment of the Portuguese in the Chang-chow Prefecture, from Chinese sources.

(3) Chinese Annals inform us that in 1517-1518 the Portuguese suddenly appeared off Tung-kwan in the Canton Province. They were allowed to trade by the Treasurer of the Province Wu-tung-kea, who duly notified the Emperor of their arrival. The treasurer is considered to have shewn himself ignorant of the laws of the Empire in allowing these foreigners so readily to have obtained a footing in the country.

Not long after their arrival, these Foreigners became turbulent, and troublesome; they were guilty of many atrocities; and curious to relate, one of the charges brought against them, was that of frying and eating young children

炙食小兒

A censor named Kew-tao-tiao memorialised the Emperor upon their conduct, and the Viceroy and Judge gave orders to the Taotais along the seaboard, to drive them off the coast wherever they appeared. One of their chiefs named (4) Ah san, and many of his crew were killed.

Others of his countrymen hearing of this were alarmed, and afraid to come near our Coast. And from that time the local authorities would not allow the ships from (5) Cochin China, Malacca and other places to have any dealings with them, and consequent-

ly these nations with the Portuguese all resorted to the seaboard of the Chang-chow Prefecture where they carried on a clandestine trade. The Profit arising from Foreign trade was thus diverted to Fookien greatly to the prejudice of Canton.

Before closing this paper I would ask to be allowed to say a few words concerning the name Zaitun. Is it possible to discover any locality in this neighbourhood on the Chang-chow river bearing any name approaching to that of Zaitun? I said in my last Paper I was inclined to think that Hai-tsang might have been the place. The objection I have to it on reflection is that it is scarcely far enough up the river, and moreover except at very low water, or at the time of freshets the water there would not be fresh.

The more I think over it, the more I am inclined to believe that the port Zaitun could not have been far from the present Shih-má, where according to written testimony, and local tradition, the Strait's trade once flourished, which through dynastic changes, and the silting up of the river, was eventually removed to Amoy.

The name of the District in which Shih-má is situated, was called Yue-kiang during the time of the Mongols.

THE ENTRANCE TO THE YIU TERRITORY.

(Concluded.)

Part 3rd; Our hasty Departure and Return.

BY REV. A. KROLCZYK.

He seemed to be surprised, but was willing to stay the night with us, instead of Mr. Mok. He again left us for his bedding and for his friend, who had accompanied us on the way. When he left, a new suspicion arose. Will he come back? And shall we remain unmolested until his return? These and similar questions agitated our minds. But our host was an honest man. He kept his word. When we sat again round the fire he said, that Mr. Mok had certainly told a lie; we had nothing to fear. The people of this village were on the whole honest people; of course some scoundrels were to be found every where, but they had no influence and could only clandestinely accomplish their object. But as for Mr. Mok, there was ground for apprehension, as he had some enemies in the village and not without cause. They might probably seize the opportunity to settle some old differences in a summary way, not uncommon amongst his people. The Yiu men are sometimes accusers and judges at the same time. About midnight we had our evening prayer. It was a solemn

(3) This account of the arrival of the Portuguese at Canton and Chang-chow is translated from the Keuen kwo li ping shu.

(4) Probably, Affonso de Mello who was captured by the Chinese in 1522.

(5) The Portuguese Historians speaking of their treatment by the Chinese at this time say, "Even the junks coming from Malacca were attacked, their cargoes confiscated, and their crews thrown into prison."

moment when we pleaded our cause before our God and Saviour. Such moments cannot be erased from one's memory until death.

After prayer Mr. Ch'an asked me, what I intended to do. I told him, that I would stay the next day, prescribe to those whom I had already examined, and then return to Sam-kong. In asking the opinion of our host, we learned however, that it was not advisable to stay longer; as we had no interpreter, our stay would be useless. We then went to bed and had about 2 hours sleep. I awoke first and saw to my astonishment our host keeping the fire burning and cooking rice for the bearers. After having called from the neighborhood the Chinese-bearer, who had come with us from Sam-kong, he again assured me of my safety and entreated me, not to think badly of his people. I myself must testify to the kind manner in which I was treated by the inhabitants of the place. He then made me a present of a fowl, brought some excellent tea, and finally knelt down in my presence, imploring me, not to bring him into any difficulty with the Mandarins. The whole blame said he, of my speedy departure was to be attributed to Mr. Mok, who had acted injudiciously, having drawn us into his own difficulties. It was a peculiar sight, that of the whole party ready to start, and the Yiu man kneeling in our midst. I of course did not allow him to kneel, but helped him up, declaring that I had not the least reason to complain and could if necessary bear testimony to his honesty of character. He then remarked, that he was much concerned about the fate of Mr. Mok. For should anything happen to him, his relations would certainly hold him responsible for him. I tried to allay his apprehensions, assuring him of my best services in case of need.

After preparing some medicines for the eyes I had already examined, and leaving some hymn and other books, we left the house about 3 o'clock in the morning, no body seeing our departure but the opium smoker in the room. On our way we met a woman, who was going for water. We came down the steep road without any accident, the good host assisting me at each difficult passage with his experienced hands. At day break we came upon a party of woodcutters around a large fire.

After mutual salutations we proceeded on our way and came upon another party who were cooking their rice on the bank of the river. They were so kind as to carry us over the river, because our own bearers were too much exhausted for such a service. Afterwards we saw only at a distance a small party of Yiu men floating wood down the river. About a mile further, and we were

on Chinese territory. We first met a man from Sam-kong, who came to cut grass.

He was astonished to see us come back so soon from the Aborigines. He had neither seen nor heard anything about Mr. Mok. In crossing the last ford, we were invited by a timber merchant, whose building was near the river, to stop at his house. We thankfully accepted his invitation and took our breakfast there.

A very singular incident happened then. We missed our host. After the breakfast the other Yiu man went in search of him. As he did not return, we were obliged to take a Chinese bearer. On leaving, we perchance found our host sleeping in a room which was locked up. He then followed us to Sam-kong. Here I saw him only once. People told me, that he was afraid the mandarins would censure him for having taken me up to the mountains; therefore he kept aloof from me, although I sent several times for him, in order to apply a new medicine to his eyes. Mr. Mok turned up fortunately; he came home about the same time with us, after having passed the night in a neighboring village of the Aborigines. The idea was then prevalent amongst us, that he had told a lie to screen his own difficulty and to get rid of all personal inconveniences. I asked his uncle who understood the Yiu language to assist me, in taking down some sentences. He paid me a visit, and brought with him 13 Yiu men who had just come from Lin-chau. The head man of them, after hearing about my character invited me to go back with him to his native village. But I declined. The meeting however was very cordial.

I was rather cast down, when finally finding myself at the end of my journey without the means of getting a footing amongst the Aborigines, or at least getting so much information, that a footing under more favorable circumstances could be effected. The aim of my journey was to explore the people and the country as far as it could enable those interested in this people, to form an opinion, regarding the practicability of missionary work amongst the Aborigines. From the short stay amongst them I was not enabled to furnish the desired information. But I had made at least one valuable experience, namely, that without an understanding with the Chinese officials, who have the control over the Aborigines, as well as with the chiefs of the Yiu people, missionary work would there be impossible. Now a providential circumstance brought me into the family of the civil Mandarin, who has jurisdiction over this region. A slave girl—herself belonging to the Aborigines of the Island of Hai-nam was dangerously ill. She

had a swelling of the throat, preventing her from taking any food and making even respiration very painful. Immense thirst increased her suffering. The eldest son of the Mandarin's family came himself to the temple, where I had taken up my abode, and invited me to the Ya-men. I went to examine the patient. Emetics and purgatives did such a good service, that I was requested to stay a few days longer and complete the cure. Engagements at Canton compelled me to hurry on my way home. So I could not comply with their wishes. But I promised to see the patient the next morning, and to leave some medicines with the necessary directions with them. An invitation to dinner I declined, but accepted a present of two fowls and the offer of two horses with two servants, who brought me to the prefectural city of Lin-chau. It was a fine day and I enjoyed the ride extremely; but the personal pleasure was nothing in comparison with the benefit that the missionary work in question could derive from this unexpected circumstance. The priest of the temple, seeing the respect paid to me by the officials, invited me to come back soon and take my stay in the guest's apartments of the temple.

The Secretaries of the Ya-men told me, that in future cases I would have the protection and help of soldiers, when going up to the Aborigines. And the most important advantage gained by the favour so publicly shown to me by the officials, was the acquisition of my former interpreter as a travelling companion, and afterwards as a teacher in my station. Although I originally had the idea to take him with me, I discarded it, after the experience which I had made with him when in the mountains. The strange behaviour of the Yiu men, after the return to Sam-kong first shaken my faith in their statements and consequently my doubts in the veracity of Mr. Mok. But in consequence of the friendly behaviour of the officials, my eventual return to the scene in question became now quite independent of the ill or good will of those parties. But correct information about the political and social state of the Aborigines and about their language was of the greatest importance for a future attempt to enter and penetrate their territory in order to influence them favorably towards civilizing agencies. This information Mr. Mok could unquestionably give, as he himself was a native of that region, belonging to the Aboriginal tribe of the *Chong-sz*, and had been teacher and priest for four years amongst the Yiu people. He, for his part would scarcely have had the courage to accompany me, if the officials had not given countenance to my proceedings. Some friends who tried to dissuade him from haz-

arding so much as to accompany an unknown foreigner, had not time enough to influence him.

So we departed with honour from Sam-kong, and arrived safely at the prefectural city of Lin-chau, where the authorities were very polite and obliging. Even there I met two Yiu men, but having no time to have any intercourse with them, I hastened home. After a day's preaching and healing, we took a boat and reached Canton in five days. Mr. Mok then went with me to Shik-lung, where he first had to be cured from opium smoking. This accomplished, he translated the Decalogue, the Lords Prayer and many phrases in the Yiu language with the help of myself and one of my assistants. To the phrases he gave parallel sentences in the Chong language. He besides gave very valuable information about the customs and religious rites of the Yiu people; and so he proved a very useful man. But worth more than all this, was the interest he took in Christianity. In the beginning, he showed not a little repugnance towards the Christian faith, especially when idolatrous practises were made objects of criticism. The idea of one God, seemed quite incomprehensible to him. Only his personal attachment and his thankfulness to me, prevented him from leaving the mission station. But the longer he stayed, the more he felt interested in Bible-history and tried to communicate to others what he himself had learned. He then dwelt sarcastically upon the foolishness of his former occupation, showing to people, that it was nothing but mere deception. Finally he asked repeatedly and earnestly for baptism. But I purposely tarried with baptism until I had proofs of his sincerity. After he had been staying with me for three and a half months, I felt assured, that he was prepared for this holy ordinance, and baptized him with five others on the 6th of March. A few days afterwards he went back to his home with the intention of reassuring his friends and relatives of his safety in connection with me, as there were apprehensions amongst them, that he would be sold as a coolie to a foreign country.

The chief object of his return however is the desire to preach the gospel to his countrymen and to bring some two or three friends down to my station for instruction and baptism. My prayers are with him. I hope some of the readers will remember before the Throne of Grace this first evangelist of the Aborigines of the province of Canton. His Christian name is, To-chan, i. e. true doctrine. May the true doctrine spread over the dark interior of China.

The 2nd of May, 1870.

THE IDEAL MAN OF CONFUCIUS.

Second Paper.

BY REV. WM. ASHMORE.

In the last number of the *RECORDER* certain citations were given from the writings of Confucius embodying his conception of an *Ideal Man*. It now remains to present some observations suggested by them.

1. *An Ideal did exist.*—The simple fact of itself is worthy of attention. It will help us in a discussion of the moral accountability of those who lived in those remote ages of darkness, in a land so distant from the true light that was beginning to shine in connection with the Mosaic ritual. Be it remembered this was five centuries before the coming of Christ. Yet even then, under circumstances disadvantageous, there was no such density of darkness as to prevent men from knowing something of what duty required. The "golden rule" though in a negative form had been formally enunciated by Confucius, and without doubt was apprehended by innumerable multitudes of others as well, thus confirming the teachings of the Apostle that the heathen who had not the law were a law unto themselves.

The question is sometimes mooted:—What shall become of the better class of heathen—Sages and philosophers—of that early day, who possessed not the splendor of light we enjoy but nevertheless did as well as they knew how? Shall they too come into judgment? If they have no sin, then, of course not. The Saviour's declaration "this do and thou shalt live" is as applicable to sages in China as to moral young men in India. But who among them did as well as he knew how? It is remarkable that the first quibbling at the Divine Administration that ever was started was in connection with just such a point and the reply to it was given by God in person. "Why art thou wroth and why is thy countenance fallen? If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door."

So with the "sages." If they did "well" shall they not be accepted? But if "*Sin lieth at the door.*"—Then What? A speculative question must await the decision of a practical one. Where is the man that has lived up to the light he possessed? First of all find such an one. It will then be time to consider what ought to be done with him. Confucius himself laid claim to no such perfection. "In letters I am perhaps equal to other men, but the character of the Superior man carrying out in his conduct what he professes, is what I have not yet attained to." Nor was he successful in finding any one in his generation who had. He did indulge in panegyric on those who made attainments in particular directions; but the lamentation, "It is all

over: I have not seen one who could perceive his fault and inwardly accuse himself," must be accepted as the judgement of his mature and enlightened intellect. And this answers another objection, which is, "The heathen of a past age have not had the same advantages some others have had." They may not have had the same, but they have had better advantages than they ever improved. They had an earthly model, made by one of themselves. Yet they failed to conform to it. What reason is there to complain that a higher standard more difficult of observance was not given them?

Certainly a Christian Missionary has nothing to gain by detracting from any merit as a philosopher claimed for Confucius. On the contrary the impossibility of renovating human nature by any such method as he employed is rendered conspicuous in proportion as the abilities he possessed are extolled by his admirers. If he, with his clear insight into the secret workings of human nature,—his unwearied application,—his indomitable energy and the magnetism of his personal example, failed to lead men to the achievement of a moral conquest, what is the use of feeble brains repeating the attempt? Why should pigmies assay to carry a load under which giants staggered and fainted?

2. *It was an Ideal only.*—It had no where a living exemplification. There was no single individual to whom the Sage could point and say, Behold the Man! All that he was able to do, was to collect together the parts of a perfect character, leaving it for his pupils to put them together according to the fullness or paucity of their constructive genius, as they would combine the parts of a dissected map, and that too without having a copy of the map for a guide. A man in one province was to furnish the requisite type of filial piety; another in a different province the model for scholarly assiduity. A man of one generation was to be the standard of equipoise of character; another, in a different generation, of loyal devotion to his prince.

The practical student in search of a living illustration would find himself suddenly entangled in the very perplexity from which he supposed he had extricated himself. He came in search of a complete model, and he finds himself listening to precepts and specifications inspecting one quality in this man and another quality in that one. He thought to be introduced to the companionship of a perfect being, to behold his manner of thinking, speaking, living, and acting; but he is shown merely a list of the mental, moral, and social traits which properly enter into the composition of one. Instead of the breathing, rounded, full developed form of a human being, he sees only the bones of a rattling skeleton, and these not so much as willed together, much less bound by the elastic muscle and cords of a living organism.

To combine these *dissecta membra* of a perfect man in one harmonious whole so as to

exhibit their blended co-operation demands the most consummate skill. Such a skill as none of the pupils of Confucius could be expected to possess. A trained anatomist may readjust in proper position the newly discovered remains of a once living organism. But one who has had no training, when placed beside a heap of remains and told to recombine them and clothe them with form and size and color so as to resemble a creature the like whereof he never has seen, will inevitably blunder in the attempt. A striking illustration of this is seen in the types and shadows of Christ given in the Old Testament as compared with the living, breathing form exhibited in the New Testament. Particular characteristics of Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Sampson, David, and Solomon, were understood by the Jews to be illustrative of the coming Messiah. And they had ages given them in which to study and complete their conception of the man. Yet upon the appearance of Him, who unites all these representative traits in one, they failed to recognise Him.

What kind of "filling up" then are we to expect from the pupils of Confucius? A glaring want of symmetry is manifest in the parts of this model itself. In the sculpturing of a perfect human form, it is needful the artist should chisel a head, and hands, and feet, and mouth, and ears, and nose, but it is also needful these should bear a certain proportion and a certain relative position to each other. Otherwise the work becomes hideous. Even the virtues must exist in due proportion. An excess of one to the diminution of another becomes deformity. Confucius himself was aware of this and put his scholars on their guard against it. But how was it possible for them to avoid mistakes with a model which existed in fragments only and these fragments, first one, and then another, exalted to the place of chief importance. A crooked mirror must reflect a crooked image. No wonder then, that this ideal man seen from different standpoints resembles these grotesque combinations of the photograph which present us, at one time an enormous head on a puny body, and at another an overgrown body surmounted by a contemptibly insignificant head.

3. *It was a grossly defective Ideal.*—It was defective in Symmetry. Under this head the criticism of the preceding paragraph might be extended to an indefinite length. There is a lack of a well adjusted balance in the relation of its social, civil and religious ideas. There is a want of candor and naturalness. It is not easy and graceful but constrained and artificial. There is no proper apprehension of the position and dignity of Woman, but on the contrary her inferiority and degradation are implied not only as then existing but as intended to be perpetual. Another glaring defect was its illiberal view of the rights of the Masses. Indeed the Ideal was not intended for the common people. Professedly

it may have been, but practically it resulted otherwise. None but the rarely gifted might hope to achieve the renown of the *Kung-chü*. It presupposed the existence of that very loftiness of virtue it professed to impart. "The Superior man embodying the course of the mean is because he is a Superior man, and so always maintains the mean." So to those capable of noble aspiration but conscious of weakness, like the man who said, Lord I believe, help thou mine unbelief, it offered no extraneous help. It had no tender loving indulgence for the weary and faint hearted. It had but little familiarity with the dialect of forgiveness. It had no tears to shed over the hopelessly lost. Pity, it did manifest at times, but it was made offensive by its patronising condescension and its parade of superior excellence. It knew how to strike with masterly effect some of the nobler cords of the heart, but it could not sweep the full diapason of human emotion. Notes were silent which ought to have been heard. Others were uttered with powerful stress which ought to have been soft and subdued.

But a more prominent defect than any of these is the want of a proper recognition of God. Man is created sustaining manifold relations to others. In order to completeness of character it is needful he should be faithful, not merely in one or two of these relations, but in them *all*. Never will faithfulness in a minor relation be allowed to cover the delinquency in a greater one. It is not enough that he try to manifest himself a good neighbor to his townsmen, a good subject to his prince, and a good brother among brothers: he must prove himself a loving, obedient son as well. No more shall he be called a perfect man who claims to respect never so earnestly the obligations due to his fellow men, but passes by the requirements of his Creator with careless indifference, if not absolute contempt.

There was nothing spiritual and heavenly about the Confucian man. He was of the earth, earthy—a vast amount of clay, a goodly proportion of mind, but very little admixture of spirit. A few vague intimations here and there include the full measure of his acknowledgments of a Supreme Being. The sacrifice of a pig or two now and then was his expressing thanks for all the blessings he received from "Imperial Heaven." He was keenly sensitive for his posthumous renown among mortals like himself, but he knew little, and seemed to care less, about what any higher order of intelligences might think of him. His conduct showed no material shaping by the powers of the world to come. His recognition of Heaven, such as it was, was not always spontaneous and hearty. It was sometimes *sprung* upon him by others. And sometimes he introduced it as a solace when irritated by human want of appreciation. Though men know him not, "Heaven knows me." Say in his behalf, he was ignorant on many of these points, it does not help the matter.

The defect was there whether from ignorance or any other cause. The greatest of all human obligations had but little recognition. The most potent of all sanctions had but little influence. As a result the Confucian man moves before us a moral paralytic. One foot is planted squarely and firmly; the other drags along the ground with an ungainly shuffle. One arm aways with rigor in obedience to the intelligence within; the other dangles limp, and lifeless by his side. Were no other objection brought forward, this alone would be fatal to the claims of this Ideal. We need a model that will show us how to deport ourselves toward God as well as towards man. One that helps us live with a regard to the coming life as well as the one that now is. One that will show us how to treat the yearnings of an immortal spirit, as well as to gratify a reasonable thirst for knowledge, or the craving of a material stomach.

4. *Its dominant instinct is selfishness.*—Even when this is not at once apparent it soon declares itself. The nomenclature of Generosity and Liberality is never out of hearing long at a time, and it would be unjust not to admit that some of the thing signified had a real and substantial existence. But a deeper furrow with the subsoil plow lays bare the intense selfishness beneath. What, for example, can be more satisfactory than the Sages laudation of Benevolence. Again and again is the attention arrested by the prominence given it in the opening of his fragmentary discourses. But look at his further description of it. "Benevolence is the characteristic element of humanity and the great exercise of it is in loving relatives." Splendid exordium, contemptible peroration! Nepotism enshrined in sanctified formula! And to this day the chief exercise of Chinese benevolence consists in loving and helping relatives and friends who are expected when possible to render back help in return. Gleams of disinterestedness do sometimes lighten up the prevailing murkiness, but the light is pale and sickly as well as evanescent. Vastly obtrusive on the contrary, is the never slumbering consciousness of self,—the study of self,—the contemplation of self,—the solicitude that self should be duly appreciated by others,—all of which intensifies pride and tends to the development of arrogance and self conceit. Even when rounding out the form of the man of complete virtue, Confucius presents him with a keen eye to remunerative considerations. Conspicuous among these are Position, Power, Influence, and even Wealth, notwithstanding an occasional disclaimer. In fact the perfect man was a politician,—a politician with an elevated and not ignoble platform of principles immeasurably in advance of modern demagogism but still he was a politician with a watchful regard to self advancement. "The cultivation of self in reverential carefulness" was not to be without a tangible "consideration." "Knowing how to cultivate his own character he

knows how to govern other men." And to this the chief inducement to "cultivate virtue" is to "make it pay" by gaining admission, through virtue and letters, to the ranks of those who are in "the line of promotion" to office and wealth. "On this account the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth will give him resources for expenditure. Virtue is the root, wealth is the result." Was there ever such a descent from the height of a sublime philosophy to the depth of a sordid materialism? And yet these sentiments are the faithful index of Chinese character to day. They are a practical people, and have a paramount regard to results. Is it any wonder that a nation so educated should have come to value religion and philosophy in proportion to their availability for huckstering purposes? We must quote just another passage, "Tszé Chang asked Confucius about perfect virtue. Confucius said, to be able to practice five things every where under Heaven constitutes perfect virtue. He begged to ask what they were, and was told, Gravity, Generosity, Sincerity, Earnestness, and Kindness." A glittering coronet of diamonds truly. What a pity we have to read further and find they are all made of paste, and to find out the prime motive to their cultivation is the aid they will furnish to self advancement. "If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others." Such a result can surprise no one. These very extremes of selfishness is the inevitable sequel of the non-recognition of a living personal God over all. If there is no Sovereign Head for whom and to whom and by whom are all things, then for what should man live but his own pleasure alone? No wonder that the drift of this man of complete virtue should be to the Autotheosis of self, and that we should end by hearing him eulogised in a style like this "Call him man in his ideal, how earnest is he! Call him an abyss how deep is he! Call him Heaven how vast is he! Shall this individual have any being or any thing beyond himself on which he depends?"

With these remarks we take our leave of this the highest conception of the Chinese sage. We have by no means touched upon all its vicious tendencies or its defective delineations. We have said nothing of its frippery punctiliousness with its "three hundred rules of ceremony" and its "three thousand rules of demeanor," with all the unreckoned hollowiness and sham engendered thereby. Conscious we all are of a disturbed harmony of the powers and passions of the soul. Convinced we all are that human nature can never recover itself without the aid of an ideal that shall show us these powers and affections adjusted in har-

monious relations. But we find no help here. And from this cold, calculating, self seeking, self complacent, east-iron Confucian Man, we turn to Jesus of Nazareth who came to *live* the perfect man, and whose "life was the light of men."

A REVIEW: BY THE EDITOR.

It is with great pleasure that we call the attention of our readers to the Dictionary of the Foochow dialect, recently published at this place.* As its title purports, it is the combined work of two gentlemen, the Rev. Dr. MacLay of the American Methodist Episcopal Mission, and Rev. Mr. Baldwin of the A. B. C. F. M.'s Mission, both of whom arrived at Foochow over 21 years ago. It was printed at the press of the former mission.

Dr. MacLay claims the general plan and responsibility of the work to be his, and yet he remarks in his preface that "it is due to the Rev. Mr. Baldwin to state that the larger portion of the labor of Authorship has been freely performed by him, and that to his correct scholarship, extensive knowledge of the Foochow dialect, and indomitable perseverance, the dictionary is mainly indebted for the degree of thoroughness and accuracy it may possess." Facts which he proceeds to specify, justify this language with regard to Mr. Baldwin's share in the preparation of this dictionary. Should any be disposed to think that the price at which it is offered to the public is high, we would suggest to such that if the price were five times as high, and the whole edition were to be sold, the sum thus realised would not remunerate the authors for their labor and time spent upon it,—to say nothing of the expense for press work, paper and binding. Dr. MacLay simply states that it is hoped that the proceeds arising from the sale of the book may reimburse the Office of the Mission Press for the heavy outlay of publication.

The first 24 of the 1130 pages of the Dictionary are taken up with the Preface and Introduction. The following 1014 pages are occupied by the Dictionary proper, which is arranged in double columns. The remaining 92 pages comprise the Radicals, and the Chinese characters which are explained in the body of the work, arranged according to the Radicals, and the Corrections, which take up less than three pages, a remarkably small space considering the size of the book and the disadvantages under which it was printed.

The arrangement of the dictionary is alphabetical (as is indicated in its name), and the system of orthography used is essentially that known as the system of Sir William Jones.

The number of leading characters, classical and colloquial, which are defined,—including the abbreviated, and duplicate or alternate forms, is 9390. The number of paragraphs with one or more leading Chinese characters, is 8311, and the number of paragraphs without any leading Chinese characters,—consisting of colloquial expressions only—is 1242.

The phrases whose meanings are given, are divided into 3 classes: those which are classic or book phrases; those which are *common* to the written and the spoken language; and those which are generally or exclusively colloquial phrases. "The number of phrases in this dictionary," (to quote from the Introduction), "is estimated at 30,000 to 35,000 of which $\frac{2}{3}$ or $\frac{3}{4}$ are comprised in the last two classes above mentioned, and are consequently used with more or less frequency in the ordinary business of life."

The leading characters which are defined, and whose use is illustrated by phrases, are in large type. The MANDARIN sounds, in general, according to Wade's system, is given under the leading characters. At the foot of each page from 16 to 24 or more phrases in smaller Chinese type are neatly arranged with reference to the colloquial or classical phrases in the body of the column above, giving the meaning of the characters. These

* Alphabetic Dictionary of the Chinese Language in the Foochow Dialect, by Rev. R. S. MacLay, D.D. and Rev. C. C. Baldwin, A.M. in One Vol. Royal Octavo p.p. 1130. Price \$9.00. Apply to Rev. R. S. MacLay, D.D., Foochow.

phrases of which both Chinese and English are given, average, it is believed, over 20 to a page, and therefore amount to over 21000 expressions. The writer while living at Tientsin several years ago, when the first sheets appeared, had his mandarin teacher examine the phrases in Chinese, in regard to their being good servicable mandarin expressions, and from data then made, it is estimated that fully $\frac{2}{3}$, if not a larger proportion of them, are in mandarin colloquial. The student of mandarin using this dictionary by having his teacher indicate in some simple way those phrases which are good mandarin can make this book very useful in acquiring that dialect. It should be stated in this connection that each character in the list, arranged according to the radicals, has a reference in Roman figures to the page where it is explained, and phrases illustrating its meaning and use are to be found. This arrangement is equally useful to the students of the general, or mandarin language, and to those who wish to acquire the Foochow dialect.

The Introduction contains,—to students of Chinese—interesting and valuable matter. It has besides some useful suggestions to the student and descriptions of the eight Tones and other peculiarities of the Foochow dialect, three tables which relate particularly to the system of 15 Initials and 33 Finals that are used in a certain *Native Tonic Dictionary* relating to this dialect,—commonly spoken of as the Eight Toned Book.* In these three tables, one looks in vain for B. D. F. G. J. R. V. X. and Z., for the reason that the Foochow Dialect does not contain any sound which can properly be represented by those English letters. In the opinion of the writer, it would have been better if the body of the dictionary had been arranged according to the 2nd table, that of the 15 Initials and 33 Finals. For in that case the Foochow teacher of one who is pursuing the colloquial of this place could find in it any desired character with the same facility that he could find

it in the Eight Toned Book. As at present arranged, it is impossible for him to do this except by first finding the character sought in the list arranged according to the Radicals, where the page or pages on which it occurs are made known by the references.

We are sorry we have only farther space for a brief description of the Eight Tones observed at Foochow. It must be understood that the *names given to the tones are merely translations of the Chinese terms and furnish a very imperfect idea of their nature.*

The tones are commonly distinguished into two orders or grades; 上聲 *shang sheng*, the upper or primary tones, and 下聲 *hsia sheng*, the lower or secondary tones. They are as follows:—

1. 上平 *'shang 'ping*, the upper even tone.
2. 上上 *shang shang*, the upper rising tone.
3. 上去 *shang c'hü*, the upper departing or diminishing tone.
4. 上入 *shang ju*, the upper entering or abrupt tone.
5. 下平 *hsia 'ping*, the lower even tone.
6. 下上 *hsia shang*, the lower rising tone.
7. 下去 *hsia c'hü*, the lower departing or diminishing tone.
8. 下入 *hsia ju*, the lower entering or abrupt tone.

The following very concise, lucid, and scientific description, with diagrams of the tones, is from the pen of Rev. Charles Hartwell of the American Board Mission.

"The tones have five elements, which are pitch, quality of voice, inflection, stress, and time.

The *first* tone has the pitch of a third, is the *head tone* in quality of voice, and is without inflection, without stress, and long in time.

The *second* tone is a minor third below the first, and has the pitch of sharp one. It is near the *orotund* in quality of voice, is without inflection, has the thorough stress, and is long in time.

The *third* tone begins on the pitch of a fifth below—as in diagram No. 1—and gradually rises to the key note. Or, with a consonant initial, begins on the key note of the voice—as in diagram No. 2—drops to a fifth below, and returns to the key note. It is long in time.

The *fourth* tone is like the third in pitch and inflection, but ends abruptly with a strong vanishing stress. It is pronounced more quickly than the third, but is properly long in time, as is shown by its changing to the first and second tones in combination, which are both long tones.

The *fifth* tone, beginning on the fifth of the voice in pitch with a strong radical stress descends rapidly and is short in time. Sometimes, with consonant initials, it seems to take the form indicated in Diagram No. 2, the stress commencing with the vowel sound.

The *sixth* tone is the same as the second.

The *seventh* tone begins on the key-note of the voice, rises to the pitch of a second with strong emphasis, and descends with thorough stress to about a fifth below. It is long in time.

The *eighth* tone has the pitch of a third, is without inflection, and is short in time. It ends very abruptly though with less stress than the fourth tone.

In the above diagrams the middle line is designed to represent the key-note of the speaker's voice."

The Rev. M. C. White, M. D., formerly a member of the Methodist Episcopal Mission, Foochow, now a Professor in Yale College, U. S. A. after careful study of the dialect, has also published the results of his investigations. But we must refer the reader to the Introduction itself for his graphic delineation of the eight tones, which is taken from the Methodist Quarterly Review. We hope enough copies of the Edition printed will be reserved for future Missionaries and others who will study the Foochow dialect. For this Dictionary will prove an invaluable boon to such, and a great help to all who use it in studying any other dialect.

DIAGRAMS OF THE FOOCHOW TONES IN THEIR FULL FORM.

No. 1.
Upper Series.



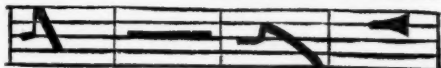
Lower Series.



No. 2.
Or Upper Series thus.



Lower Series thus.



A VOCABULARY OF THE MIAU DIALECTS.

BY REV. J. EDKINS.

5. FOOD, EATING:—

Wine, C. lau, P. lau, Blue, kiüe, Tung, leu, Y. tien.

Drink, Y. hau.

Drink wine, C. keng lau, Blue, hau kiüe, W. hu tsien, T'ung keng lau, Liau, shan kau, T. lar.

Drink water, H. hau nam, ong nam, lau nam.

Eat, Y. nang.

Rice, C. hau, Blue, kiai, T'ung, heu, Y. hai.

Eat rice, C. keng hau, Blue, na kiai, P. kin k'an, H. k'an ka, H. lu t'a, Liau, shan ü, Y. yen nun, M. lung li, K.L. nang li.

Flesh, Blue, ni, C. nu, T'ung, no, M. ya, T. shi Y. yen yen.

Eat flesh, Blue, lun ni, C. keng nu, Liau, shan nan, M. neng ya, K.L. nang ya.

Breakfast, C. keng ai.

Noon-day meal, C. keng ling.

To smoke, C. keng yen, Blue, hau yen, W. hu yin, H. lu yu, M. ho yen.

Tobacco pipe, C. mu yen, Blue, tu yen, W. chang chu, H. t'au ja.

Drink tea, C. keng che, Blue, hau
kiang, W. hu lung, M. ho ki, K. L.
k'i.

Salt, C. ku, Blue, sih, W. nü, T'.
la pu, K. L. na.

Rice gruel, C. zung an, Blue, kia
kiang, W. ki.

Vegetables, Y. t'sai, wei.

Boil water, T'. mi na.

Oil, T'. she shi, K. L. a sa.

Venegar, T'. hi chi.

6. PRODUCTIONS OF THE SOIL.

AGRICULTURE.

Wood, K. L. kai t'eu, C. ku vi
Blue, hau tau, A. neng.

Willow, C. vi lu, A. yang lien.

Plum tree, C. vi mu.

Flower, C. wai, M. pen ta, T'. ch'a
p'a.

Bamboo, K. L. kai nau, C. vi lei,
Blue, tau ki, T'. meng M. mu lung.

Grass, C. niang, Blue, kiai, A.
niang.

Wheat, W. mau, C. ngo mang.

Chinese yam, C. lu men, Ch. shan
yo, Blue, nai to Hoe, C. ti t'sang.

Rake, C. ti kai.

Millet, M. t'sau nung, K. L. chai
liang.

Rice, M. t'sau nu, T'. che, K. L.
chai mau.

Glutinous rice, M. t'sau nu, K. L.
chai mau.

Tree, T'. cha.

Grass, Y. wu.

7. IMPLEMENTS, CLOTHING, VESSELS.

Felt hat, C. mau sien, Blue, ko
mau si, A. mau chi, W. mau chen.

Cool hat, C. mau ling, Blue, mau
siau, W. koa.

Clothes, C. pe, A. au, W. t'sau, L.
t'o kiai, M. a, T'. si pa, K. L. ya, Y.
au.

Jacket, C. pe to.

Button, C. len zu, Blue, k'eu a,
A. k'eu tsi, W. k'ai t'sau.

Shoes, C. yen, Blue, kit heng, A.
li, W. k'u, M. kiau, T'. cho hie.

Coverlid, C. mo, Blue, t'ang kung
pang, L. to, T'. si na.

Cloth, C. pang, Blue, hi, A. nu,
W. nu, L. po, K. L. t'ai pei.

Needle, C. kim, Blue, ti li, A. lang,
W. tung, L. nge.

Tea cup, C. sung ch'a, Blue,
akiang, W. li.

Oil lamp, C. keng tang.

Table, C. li sung, Blue, ti tang,
M. ki pa, T'. si pi, Y. t'ai t'au.

Chair, C. tang i, T'. k'o yi.

Footstool, C. tang sa ting, Blue,
kai ta, W. tu teu.

Bedstead, C. li wen, Y. t'ai tsung.

Curtain, C. je, Blue, le wan.

Large plate, Blue, le p'ien, W.
p'ai.

Small plate, Blue, le sien, W. tu
pa.

Bowl, Blue, le di, W. li, M. kwo
cho, T'. t'sie pei, Ch. wan.

Pint, C. sing, Ch. sheng, Blue, le
k'ing, W. le sai.

Peck, C. tau, Blue, le teu, Ch. teu.

Rice bag, C. li tai, Blue, le twan,
W. pin.

Sickle, C. veh lien, Blue, ke lun.

Basin, C. we shien na, Blue, ka
san li, W. tang.

Cup, Ch. pei, T'. t'sie peipei.

Pencil, C. p'ien lang.

Ink, C. mang.

Characters, C. lai sen.

Book, C. sen, Blue, to, W. ishi, T'.
yi.

Paper, C. sa, Blue, to, W. nui.

Fan, C. ping pi, Blue, dih nien
W. cha.

Gong, C. ling na, Blue, le nio, W.
ch'a, M. kwo cheng.

Bell, C. li chung, Blue, nio ka pa.

Kitchen range, Blue le so.

Tongs, Blue, ti kai teu.

Cook's chopper, Blue, ki kiu ma
teu.

Pointed iron chopper, Ch. tsien
tau, Blue, ki kiu.

Hatchet, Ch. fu, Blue, ti tau.

Comb, Blue, hia k'o.

Steelyard, Blue, ti hio, Ch. ch'eng,
M. t'ing tu, K. L. ti.

Rope, Ch. sheng, Blue, kia ch'ang.

Knife, H. kliu ka, M. kwo t'eng,
K.L. kiai mau.

Bow, (one), H. vare vat.

Two arrows, H. teu pun tiek.

Chinese copper money, M. t'sien
tang.

Stool, T'. tsien ki, Ch. teng, Y.
t'ai hiai.

Cage, K.L. kwo so.

Petticoat, Y. teng li.

8. PROFESSIONS, CLASSES.

Mandarin, C. po se, M. meng
kwei.

Small mandarin, K.L. kwei.

Great mandarin, K.L. liau kwei.

Soldier, K.L. T'sau.

People, T'. ma.

Traders, K.L. k'ai.

Guests, K.L. na k'ai.

Priest, C. po dau.

Wizard, C. lau, Cor. mutang, Mon.
Bo, Ch. Bo, Mo. Pers. magoi, W.
twan kung.

Land owner, C. su nai.

Tailor, C. zang ni, Blue, ngo hung,
W. seng t'sau, L. to t'u ni no.

Carpenter, C. zang vi, Blue, hiang
tan, W. liang tung, L. sie ta nu ko.

Plasterer, C. zang wa, Blue, yo ni.

Stone mason, C. zang ling.

Beggar, C. pe nu, Blue, ku p'á,
W. ga chai.

Chief of beggars, sai penu.

Robber, C. pe jang, Blue, te nien.

Middleman, C. apoliku kiang,
Blue, pau nai.

Peacemaker, M. ya lang, hing jen.

Chief party to an agreement, Ch.
chu meng chi jen, M. pei tsien, Miao,
T'. shwang.

9. HOUSES, STREETS, BUILDINGS.

Tiled house, K.L. pu wa, M. pei
wa.

Reed house, K.L. pei ch'u M. pu
ch'u.

Door, C. du, Blue, le tieu, W. ka
chung, L. han ngo.

Outside the door, C. du hung, Blue,
ka tien, W. na chung.

House, C. lan, Blue, le ke k'io, A.
nung pa, W. chwang.

Entrance steps, Blue, ke, ke sang
tien, C. pedu, A. k'ung, W. ka
chang.

Upstairs, C. keng lo, Blue le pang,
A. nung chwang.

Pillar, C. kufei, Blue, t'ung ki,
A. ka pa, W. nung.

Tile, Blue, ngai A. ngo, W.
chwang k'ung.

Beam, C. ken, Blue, kiar, A. liang,
W. chung.

Man's house, H. hau po plungao.

10. PRONOUNS.

I, C. nau, Blue, wai, P. ku, W.
ku, L. nu, H. pun, hau, or ho, Y. ye,
Tung, ku, K.L. wei, C.C. toi.

Thou, C. sing, P. meng, Blue, mu,
W. mu, L. kai, H. meu, Y. meu,
Tung, meng, K.L. mu, C.C. mai.

He, C. wen, P. men, W. kwa, L.
ngo kai, H. pun.

This, H. pai heu.

That, H. pai nei.

11. ADJECTIVES.

Great, C. lau, Blue, hwa, A. lau,
W. lau, L. nge, Bir. kry, nga, M.
lung.

Small, C. niang, nai zan, Blue,
yau, yu, A. yu, Bir. ai, W. yo, M.
te.

Poor, C. penune, Blue, hia, L. so,
W. seu.

Rich, C. kuma, kumi, Blue, ta, L.
mo.

Quick, C. pan lian, Blue, ngo hi,
A. sai W. fei.

Slow, C. lai san, Blue, ko kiai, A.
li, W. p'i.

Many, C. nai lan, Blue, lo nai,
(men) A. meng tu, W. meng to, S.
mak. Laos, meng, H. tai.

Few, C. omi, Blue, zuh nai, A.
meng t'ai, W. meng cheu, H. to.

Angry, C. niau niau.

Glad, C. meng lang.

Skilful, C. keng lau, Blue, kiai,
A. kwai.

Stupid, C. wa lau, Blue, nia.

Deaf, C. pe jen lo, Blue, lung ni,
A. liang pa.

Dumb, C. pe ngang, Blue, nio, A.
t'ang, L. hai mu ke.

Blind, C. tasi, Blue, ju mai, A. lei mu, W. tie ma, L. nu mang ngo.

Hungry, C. tung, yin, Blue, sih hiang ka.

Cold, C. sen, Blue, song, M. nun, T. san, K.L. t'sai.

Bad, H. teh tuy.

Good, M. jo nei, K.L. ju yang.

Hot, C. lan, W. shau, M. ke nei, T. ku, K.L. hwei.

Hard, C. zung mi, nai, Blue, ko, W. ten.

Soft, C. nai, Blue, mai, W. ma hen.

Red, C. veng ling, P.P. leng, S. deng, C. lun. Blue, hio, A. lun, W. tu mai, L. ni nyih, T. mi na tsi.

Purple, C. veng kiang, Blue, tu kio, A. tu lun W. jung, L. hung nyih.

Yellow, C. veng heng, Blue, sien, A. kwang, W. lang jung, C. yen, L. sai, C.C. wang.

Blue, C. veng tau, C.C. chang, Ch. tsing, C. wen lan. Blue, ju, A. po su, W. lo, L. pe p'o, P.P. lu om, T. lang kia.

Light blue, Ch. lan T. sin kia.

Green, C. veng lo, P.I. hieu nai, P.P. hieu teng, C. len, Blue, tau, A. po.

White, C. veng hau, P.I. pa, P.P. chau, T'a shi, C. kau, Blue, lo, A. tau, C.C. bak, W. len, L. pu t'u, S. kau.

Black, C. veng fen, P.I. lien, Pir. mie mie, P.P. dan, C. wan, Blue, nai, A. lung, W. lo, L. nai nu, S. dam.

High, M. so, K.L. su.

Low, M. ya, K.L. ai.

Even, M. p'ai.

Just, M. k'u li.

Unjust, M. cha sai.

Beautiful, T. c'ha li kia.

Ugly, T. hila, K.L. che yang.

Fat, K.L. chang.

Spare, K.L. c'hai.

(To be Concluded.)

NOTES QUERIES AND REPLIES.

ON WHAT SEA WAS T'IAO-CHIH 條支 SITUATED, AND HOW WAS IT REACHED FROM CHINA?

NOTE. 14.—Ma-twan-lin informs us in his account of T'iao-chih that "its chief city was situated upon the western sea," which term appears to have been a common one applied by Ma-twan-lin to that large expanse of water known to us as the Indian ocean, the Arabian sea, and the Persian gulf (see Wen-hien-t'ung-k'ao, articles 師子國天竺國大食國).

Mr. Pauthier says that the Chinese likewise applied the term Si-hai 西海, Western sea, to the Caspian sea, lake Balkish, and lake Kokonor, (le livre de Marc. Pol. Vol. 1 p. CI).

In the books of the after Han, it is stated that "T'iao-chih was to the S.W. of Wu-yi-shan-li," to reach which country from China, (1) "Setting out from the N. westward of the great wall, one traversed the desert of Gobi, and reached Lake Lob 鄯善, and then striking S.W. they reached the city of Kho-ten 于闐. From Kho-ten going westward three hundred li they came to the kingdom (2) of Pi-shan, and from thence in a S.W. direction they reached the kingdom of Woo-to, when it became necessary to cross the Hien-tu mountains, which being crossed they came to the kingdom of Nantow 難兜." (For the position of their country see Wen-hien-t'ung-k'ao, article Nantow.)

This kingdom of Nantow was 300 li to the N.E. of Ki-pin and was bounded on the south by the Je-kiang 婁羌. The Je-kiang are placed by Klaproth in his "Tableaux Historiques de l'Asie, maps 9 and 10," in the country now known to us as ulterior, or western Thibet, and the western frontier of Je-kiang he extends as far westward as the 74th or 75th degree of E. longitude. Kipin is said to be 300 li to the S. Westward of Nantow which had Je-kiang on its south,

(1) 條支自玉門陽關出南道歷鄯善而南行烏弋山南道極矣 (See Wen-hien-t'ung-k'ao, article T'iao-chih.)

(2) 于闐西通皮山國四百里 (Wen-hien-t'ung-k'ao, article Yu-tien.)

which if correct, by counting 250 li to a degree, would make Kipin situated in about 72 or 73 degrees E. longitude from Paris, which is some 2 or 3 degrees further to the Eastward than it is placed in most maps. But it is absurd to look for exactness in this particular.

(3) "Going S. W. from Ki-pin for the term of 60 days one arrives at Wu-yi-shan-li, and still going S. W. on horseback from Wu-yi-shan-li for another 100 days, one arrives at T'iao-chih.

I consider the time required, to reach Wu-yi-shan-li from Ki-pin, and to reach T'iao-chih from Wu-yi-shan-li to be greatly overstated.

"T'iao-chih was a hot and damp country. It was a dependency of (4) An-si (a country situated on its *Eastern* frontier.) Its plants, trees, domestic animals, fruits, vegetables, houses, articles of clothing, money, arms, metals, and precious stones, were all like those of (5) Ki-pin (Cabul), but it had lions and rhinoceroses." (Ma-twan-lin article T'iao-chih.)

QUERIES.

QUERY. 30.—*Location of T'iao-chih* taking into consideration the climate, the products, and the animals &c. found in T'iao-chih together with the resemblance of the manners and customs of its people to those of Ki-pin or Cabul in Northwest India, can we place it on the Mediterranean sea? Should we not rather place it in India? The question is worthy of being discussed; is any one willing to take it up?

GEO. PHILLIPS.

QUERY. 31.—*Artificial Hatching of the eggs of hens or geese*.—Is this practiced in China? Does the method differ much from the method of hatching Duck's eggs by heat?

FARMER'S SON.

(3) 後漢書稱自皮山西南
經烏托涉懸度歷蘭賓
六十餘日至烏弋山離
國又西南馬行百餘日
至條支 (See Governor Generals Sen's
Geography, article 卷三印度回
部四國)

(1) 安息

(5) 屬賓 (See also Nouveaux Melanges Asiatiques of Reims at page 256. Vol. 1, article Ki-pin.)

CORRESPONDENCE.

FROM SAN FRANCISCO TO OMAHA.

Second Letter.

Evanston, Illinois, U. S. A.,
May 21, 1870.

To the Editor of the Chinese Recorder:—

We left San Francisco, May 2nd, and commenced our journey across the Continent. I can testify that the Great Pacific Railroad is worthy of all that has been said of it. We traveled 860 miles over the Central Pacific, and 1032 over the Union Pacific. Leaving San Francisco on Monday morning, we had traversed the 1912 miles by the middle of the afternoon of Friday. At night, we rested in pleasant and comfortable beds, that were taken up during the day time. There are various ways of arranging in regard to meals on the route. *First*, there is the Hotel Express train. On this train, you can get all your meals without leaving the cars. The rear car is known as a "Commissary car." Meals are cooked on board, and served up in the style of a first class hotel. But you have to pay \$10 extra for going on this train, besides paying \$1 for each meal you take on board. *Second*, all the trains stop at certain stations from 20 to 30 minutes for meals. At some of these you can get very excellent meals at an average charge of \$1 per meal. At others, the fare is quite indifferent, but the charges are just as high. *Third*, (and in my judgement the best way,) you can take a lunch basket with you from San Francisco, have it always accessible, and take your meals at such hours as suit your convenience. Our lunch basket was provided with perforated tin boxes for cold meats, and a spirit lamp for boiling coffee or tea. We found it exceedingly convenient. Then, if you occasionally "hanker" after a meal "on shore," you can stop off at the stations, and provide yourself with one. Ogden and Laramie are the two best eating stations on the road, for the eastward bound trains.

Starting from San Francisco at 8 A. M., you travel during the day in a north-easterly direction across the State of California, passing through Stockton, Sacramento (the capital of the State) and other places of less importance, until by 5.50 P. M., you have reached Colfax, which has an elevation of 2,448 feet above the level of the sea. Soon after leaving this place we pass a point called Cape Han, where the railroad winds along the brink of a precipice, so close that

you would think it easy to jump from the platform into the river, which is 2,500 feet below us. Steadily, onward and upward, we pursue our course through the Great American Canyon, with rocky walls stretching up 2000 feet above us, on through the Blue Canyon to Cisco, where by 9.15 p. m., we have reached an elevation of 5,610 feet and are 225 miles on our route to the East. We retire in a comfortable bed for the night, while our train goes on over the crest of the Sierra Nevadas, through 40 miles of snowsheds, from which the melted snow drips like rain on the roofs of the cars. At various stations along this part of the route there are snowbanks large enough to furnish any gleeful party all the snowballing sport they may desire. By 10.10 p. m., we have reached the highest point on the Central Pacific Road—7,042 feet above the level of the sea, and have passed into the state of Nevada. At 6 or 7 in the morning, we awake to find ourselves down to an altitude of 4,000 feet, and travelling smoothly across the plains of Nevada. We pass through long dreary wastes of sage brush, and see little of interest until after 3 p. m., when we are again winding in among mountains, and soon enter the Humboldt Canyon, where massive palisades rear themselves on either hand, where a perpendicular rock, called "Devil's Peak," rises 1,500 feet from the water's edge, and "Red Cliff," 1,000 feet high, is inhabited by a colony of swallows. We are again ascending, and before 10 p. m., we are at an altitude of 6,143 feet. Soon after this we pass into the territory of Utah, and after a night's rest, we open our eyes on Salt Lake—not the city, which is 36 miles off the line of the road—but the northern end of the Lake itself.

By 8 a. m. of the 3rd day, we are at Ogden, the terminus of the Central Pacific Railroad. Here we take the cars of the Union Pacific Road, and haste on Eastward. At 11.30, we pass through the Devil's Gate, and commence climbing the Wabsatch mountains. Some of the grandest scenery of the route is found in this region. Passing through a tunnel 550 feet long, we soon see the "Devil's Slide," which consists of two remarkable ridges of serrated rocks, reaching from the rail-road track to the summit of a sloping mountain. They are 50 to 200 feet high, and about 100 yards apart—the space between being covered with green grass, and sometimes with wild flowers. All through Weber Canyon, for 40 miles, the scenery is of the grandest order. Before 1 p. m., we pass the One Thousand Mile Tree, which has on its trunk a large sign board, informing the traveler that he is 1000 miles from Omaha. Beyond this, for an hour, we

passing through Echo Canyon—one of the most romantic parts of the route. Towering rocks of granite, sandstone, and conglomerate, stand up in rugged grandeur, piercing the clouds. At this place, 1000 feet above the track, may still be seen the fortifications erected by the Mormons in 1857 to defy the Army which they believed was to be sent against them.

About dark, we pass into the territory of Wyoming; and by 6.25 the *fourth* morning, we wake up at Fort Steele, 1214 miles from San Francisco, and at an altitude of 6,500 feet. On we go through a comparatively uninteresting country, until we reach Laramie at noon, 1339 miles on our way, and at an elevation of 7123 feet. Snow is falling as we step out on the platform, and the thermometer is down about the freezing point—lower than we have seen it for eight years. Here is a flourishing town, with many substantial buildings, where three years ago there was not not a house. It was here that the celebrated jury composed of 8 men and 4 women recently tried a criminal case. They were not shut up several nights together, as rumor affirms; but rendered their verdict in a few hours. The Supreme Judge of the Territory affirms that the lady jurors conducted themselves admirably; that the Grand Jury was faithful in its work, that the gamblers shut up their shops and fled, and that a couple who had been living together without observing the formality of marriage went off at once to a justice of the peace, and were legally united!

Leaving Laramie, we soon reach the Red Buttes—remarkable ridges of red sandstone, with peaks 500 to 1000 feet high in all sorts of grotesque shapes and curious figures. A lively imagination will easily trace out cathedrals, forts, castles, pyramids, tombs, &c., wrought by nature's hand, through the operation of the elements. On and up the Rocky Mountains we go, until at 2.35 p. m., we reach the highest point of the whole road—Sherman—8,235 feet above the sea. It is impossible to realize that we are so high; because, as far as we can see from the cars, there is a vast expanse of almost level land—yet the cool, exhilarating air testifies to our lofty position. We begin to descend the eastern slope, and by 4.35, we find ourselves in Cheyenne city, where in July 1867 there was just one house. At one time since there were 6,000 people in the place, but as the railroad went on westward, many of these pushed on with it. Now, there are many fine buildings of brick and stone, a good public School, 2 Newspapers, and 3 or 4 Churches. A freight business, amounting to \$1,600,000 per annum is transacted here. The beautiful moss agates found at various

points in the territory are here polished and wrought into handsome forms of jewelry.

About 7 p. m., we enter the state of Nebraska, and between the stations of Antelope and Potter, just as it is getting dark, we pass Prairie Dog City. The little prairie dogs—about as large as good sized rats—can be seen running about in large numbers. I saw none of the owls and snakes that at least, sometimes, are co-occupants of the little houses made by these singular creatures; but a fellow passenger—a Presbyterian Minister—assured me that he had himself seen, when traveling over the plains, the owl, the snake and the prairie dog, all dwelling together in the little mud house.

We go to bed, and while we sleep, the restless locomotive whirls us on over the broad plains of Nebraska until at 6, 35 A. M. of the fifth morning, we awake at Kearney, 1721 miles from San Francisco, and down again to an altitude of only 2,16 feet. We are now traveling through a fine prairie country, where there is plenty of land to be had at \$2.50 per acre, which will yield in wheat and oats and Indian corn equal to any land in the world. At Grand Island, the wind begins to blow strongly, and as we travel on, we see miles of fences lying prostrate, out-buildings turned over on their sides, and other evidences of a recent great storm. At Fremont, at 1 p. m., we find a Roman Catholic Church blown down, and the wind blowing so fiercely that we can hardly keep our footing on the platform, and to pass the Southwest corner of the station on foot is simply impossible. A man would be lifted off his feet here in an instant. Sometimes it seems as though the cars would be blown from the track; but on we go. We see a few antelope occasionally, and soon after three o'clock, we reach Omaha, the eastern terminus of the Union Pacific Railroad—1912 miles from San Francisco.

Your &c.,

S. L. BALDWIN.

RELIGIOUS INTEREST IN PING-TU.

To the Editor of the Recorder:—

We are meeting with much encouragement in our outstation in Ping-tu, which is situated about 100 miles from here. A year ago, we had but one convert there. Now we have more than 20 who have been received into the church by baptism; and nearly double that number have expressed their determination to be Christians. The Christians and inquirers are scattered over a region of country about 30 miles long. A short time since I spent several days visiting them in their homes. For the most part they are an earnest and self-depend-

ent class of men, and some of them have a good deal of influence in the neighbourhood in which they live.

They are meeting with no little opposition and petty persecution from their relations and neighbours, and are regarded with a great deal of suspicion by the local officers. The district magistrate of Ping-tu, though he treated me with much respect and politeness, is keeping a very strict surveillance over the native Christians. Some of the inquirers are so much intimidated by the frequent visits of mandarin underlings, that they dare not as yet make an open profession of their interest in the gospel. The Ping-tu region has been remarkable for the number of its religious sects, and the people are accustomed to thinking and talking much on religious topics. They seem to be in an unusual degree prepared for the reception of the truth.

JOHN L. NEVIUS.

Tungchow, June 27th, 1870.

CORRECTION RELATING TO THE IMPERIAL ARSENAL AT FOOCHOW.

Foochow, Sept. 12th 1870.

To the Editor of the Chinese Recorder:—

In the RECORDER of this month, is a paper relative to the Foochow Arsenal, signed W. T. Key.

I believe your correspondent to have been misinformed about any dispute between a Singapore student and the Imperial Commissioner having been referred to, and settled through the interference of, the British Consulate.

To the best of my knowledge nothing of the kind has ever taken place.

Moreover, I believe that if any person enters the Naval or Military service of a Foreign nation, he becomes amenable to its laws and discipline, and therefore can only appeal to his Consul in cases of breach of agreement.

I am,

Yours faithfully,

H. G. SWAINSON,

Lieut. R. Navy, Head of the Naval Training Department, Foochow Arsenal.

BIRTHS.

At Amoy, 7th July, the wife of the Rev. J. SADLER, of a son.

At Amoy, 28th July, the wife of the Rev. J. MACGOWAN, of a daughter.

At Kalgan, August 22nd, the wife of the Rev. MARK WILLIAMS, of a son.

MARRIAGE.

At New York city, June 28th 1870, by Rev. Dr. Meier-Smith, V. P. SUVOONG, of Shanghai, China, a graduate of the Virginia Theol. Seminary, and ELLEN DAY GUTZLAF, adopted daughter of Mrs. M. W. Day.

